CHRISTIAN NEWS FROM ISRAEL

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Issued by the Department for Christian Communities,
Ministry for Religious Affairs.

No. 5 JERUSALEM Jan.-Feb. 1950

This Bulletin provides information on the Christian Communities in Israel. It contains a chronicle of Christian events, contributed by the official representatives of the Churches concerned, and information regarding the Government's policy towards its Christian citizens. It also contains items of documentary interest.

CONTENTS

The New Custos of the Holy Land:
His Paternity the Rt. Rev. Father Giacinto M. Faccio.

Chronicle of Events: January-February 1950.

Christian Life in Israel:
1) The Liturgical Cycle of Christmas (notes on the Latin rite).
2) The Ethiopian Community in Israel, 1948-1949.

Welfare Work among non-Jewish minorities during 1949.

HIS PATERNITY THE RIGHT REVEREND FATHER GIACINTO M. FACCIO,

Custos of Terra Sancta

On January 27th, Father Giacinto M. Faccio was appointed Custos of the Holy Land by the Right Reverend Father Minister General of the Franciscan Order. The new Custos has been in Palestine since 1939, and in the service of the Custody since 1941.

Born on January 29th, 1912, in Quargente, in the Diocese of Vicenza, Father Faccio entered the Seraphic College of Lonigo in 1923, became a member of the Franciscan Order in 1928, and pursued theological studies from 1933 to 1939 at the Athenaeum of St. Anthony in Rome. His Doctor's thesis was on "The Divinity of Christ according to St. Paul's Epistle to the Romans, IX. 5."

He was ordained priest in 1936, and in 1939 proceeded to the Studium Biblicum Franciscanum of Jerusalem, where he became Lector General in the Holy Scriptures. Interned when Italy entered the War, he was at Emmaus el-Qubeibeh from 1940 to 1943, and there taught dogmatic and moral theology and Holy Scripture to his fellow-internees. Later, he was transferred to Bethlehem as Lector, remaining there until the beginning

CHRISTIAN NEWS FROM ISRAEL

PACIFIC SCHOOL OF RELIGION

Issued by the Department for Christian Communities
Ministry for Religious Affairs

No. 5 JERUSALEM Jan.-Feb. 1950

This Bulletin provides information on the Christian Communities in Israel. It contains a chronicle of Christian events, contributed by the official representatives of the Churches concerned, and information regarding the Government's policy towards its Christian citizens. It also contains items of documentary interest.

CONTENTS

The New Custos of the Holy Land:
His Paternity the Rt. Rev. Father Giacinto M. Faccio.

Chronicle of Events: January-February 1950.

Christian Life in Israel:
1) The Liturgical Cycle of Christmas (notes on the Latin rite).
2) The Ethiopian Community in Israel, 1948-1949.

Welfare Work among non-Jewish minorities during 1949.

HIS PATERNITY THE RIGHT REVEREND FATHER GIACINTO M. FACCIO,

Custos of Terra Sancta

On January 27th, Father Giacinto M. Faccio was appointed Custos of the Holy Land by the Right Reverend Father Minister General of the Franciscan Order. The new Custos has been in Palestine since 1939, and in the service of the Custody since 1941.

Born on January 29th, 1912, in Quargnento, in the Diocese of Vicenza, Father Faccio entered the Seraphic College of Lonigo in 1923, became a member of the Franciscan Order in 1928, and pursued theological studies from 1933 to 1939 at the Athenaeum of St. Anthony in Rome. His Doctor's thesis was on "The Divinity of Christ according to St. Paul's Epistle to the Romans, IX, 5."

He was ordained priest in 1938, and in 1939 proceeded to the Studium Biblicum Franciscanum of Jerusalem, where he became Lector General in the Holy Scriptures. Interned when Italy entered the War, he was at Emmaus el-Qubeibeh from 1940 to 1943, and there taught dogmatic and moral theology and Holy Scripture to his fellow-interness. Later, he was transferred to Bethlehem as Lector, remaining there until the beginning of this year.

A diligent and accurate student, he has an excellent record both as scholar and as teacher. These qualities, in a man still under forty, will doubtless stand him in good stead in his new field of administrative work.

PART I: CHRONICLE OF EVENTS

JANUARY-FEBRUARY, 1950

Visitors

In the first week of January a fact-finding commission of six members of the American Christian Palestine Committee arrived in Israel.

They visited Nazareth and Galilee, settlements in various parts of the country, Jerusalem, and a new immigrants camp. They were received by President Weizmann, and met the Mayor and Church and civic leaders in Jerusalem.

The six members were headed by Mr. **Samuel Guy Inman,** of New York, a former adviser to the State Department on Latin American affairs. The other members of the party, who represented the Congregationalist, Methodist, Baptist, Presbyterian and Disciples of Christ denominations, were: Mrs. **Dorothy Tilly,** of Atlanta, Ga., who is a member of President Truman's Committee on Civil Rights; Mr. **John W. Bradbury,** of New York, Editor of the "Watchman-Examiner", Baptist weekly; **Mr. Charles Turck,** President of Macalister College, St. Paul, Min.; Mr. **R.W. Riley,** of Nashville, Tennessee, President of an American Baptist Seminary, and Mr. **Victor Obenhaus,** Professor of Social Ethics at the Divinity School of the University of Chicago.

On 23rd January, Mgr. **Antonio Khoraiche,** Episcopal Vicar-General of the Maronite Diocese of Tyre and the Holy Land, arrived from the Lebanon on his second visit to Israel and called at the Department for Christian Affairs at Hakirya.

On February 16th, the **Countess of Cromer,** Lady of Grace of the Order of St. John of Jerusalem, paid a short visit to Jerusalem. Lady Cromer inspected the premises of the Ophthalmic Hospital of St. John of Jerusalem, where a branch of the British Consulate was recently opened.

On February 19th, the Right Rev. Father **Gervais Quénard,** General of the Assumptionists, accompanied by the Rev. Father **Brunet,** Superior of Notre Dame, paid a visit to the Ministry for Religious Affairs in Jerusalem. Father Quénard had arrived from Rome, where he resides, with the pilgrimage organised by "The Pilgrimage Office of the Custody of the Holy Land". During his stay he called at the French Consulate and visited the Holy Places. Before leaving, Father Quénard, who was resident in Palestine from 1896 until 1905, and collaborated with the well-known Palestinologues, Fathers Vincent and Abel, expressed his joy at seeing the country once again at peace and on the way to prosperty.

On February 27th, the Right Rev. Father **Giacinto M. Faccio,** the newly appointed Custos of the Holy Land, crossed from the Old City to inspect the Franciscan Institutions in Israel. He planned to conclude his visit with the pontifical High Mass at the House of St. Joseph in Nazareth on March 19th, the Feast of St. Joseph.

A diligent and accurate student, he has an excellent record both as scholar and as teacher. These qualities, in a man still under forty, will doubtless stand him in good stead in his new field of administrative work.

PART I: CHRONICLE OF EVENTS

JANUARY-FEBRUARY, 1950

Visitors

In the first week of January a fact-finding commission of six members of the American Christian Palestine Committee arrived in Israel.

They visited Nazareth and Galilee, settlements in various parts of the country, Jerusalem, and a new immigrants camp. They were received by President Weizmann, and met the Mayor and Church and civic leaders in Jerusalem.

The six members were headed by Mr. **Samuel Guy Inman**, of New York, a former adviser to the State Department on Latin American affairs. The other members of the party, who represented the Congregationalist, Methodist, Baptist, Presbyterian and Disciples of Christ denominations, were: Mrs. **Dorothy Tilly**, of Atlanta, Ga., who is a member of President Truman's Committee on Civil Rights; Mr. **John W. Bradbury**, of New York, Editor of the "Watchman-Examiner", Baptist weekly; **Mr. Charles Turck**, President of Macalister College, St. Paul, Min.; Mr. **R.W. Riley**, of Nashville, Tennessee, President of an American Baptist Seminary, and Mr. **Victor Obenhaus**, Professor of Social Ethics at the Divinity School of the University of Chicago.

On 23rd January, Mgr. **Antonio Khoraiche**, Episcopal Vicar-General of the Maronite Diocese of Tyre and the Holy Land, arrived from the Lebanon on his second visit to Israel and called at the Department for Christian Affairs at Hakirya.

On February 16th, the **Countess of Cromer**, Lady of Grace of the Order of St. John of Jerusalem, paid a short visit to Jerusalem. Lady Cromer inspected the premises of the Ophthalmic Hospital of St. John of Jerusalem, where a branch of the British Consulate was recently opened.

On February 19th, the Right Rev. Father **Gervais Quénard**, General of the Assumptionists, accompanied by the Rev. Father **Brunet**, Superior of Notre Dame, paid a visit to the Ministry for Religious Affairs in Jerusalem. Father Quénard had arrived from Rome, where he resides, with the pilgrimage organised by "The Pilgrimage Office of the Custody of the Holy Land". During his stay he called at the French Consulate and visited the Holy Places. Before leaving, Father Quénard, who was resident in Palestine from 1896 until 1906, and collaborated with the well-known Palestinologues, Fathers Vincent and Abel, expressed his joy at seeing the country once again at peace and on the way to prosperity.

On February 27th, the Right Rev. Father **Giacinto M. Faccio**, the newly appointed Custos of the Holy Land, crossed from the Old City to inspect the Franciscan Institutions in Israel. He planned to conclude his visit with the pontifical High Mass at the House of St. Joseph in Nazareth on March 19th, the Feast of St. Joseph.

Statement by the Israel Foreign Minister on the Holy Places

On January 2nd, 1950, the Israel Foreign Minister, Mr. M. Sharett, reporting to the Knesset (Israel Parliament) on the U.N. General Assembly's decision regarding Jerusalem, said inter alia:

"While confident of our position and the justice of our case, we are at the same time sensitive to the interests of other religions and we have the deepest interest in reaching an honourable agreement with the principal institutions of Christendom. Our guarantees to safeguard the Holy Places and maintain the role of the Churches remain unchanged. These are the basic principles of our policy, and we have to root them deeply and unshakably in the consciousness of the people dwelling in Zion. We are prepared to give any guarantee and to accept any international settlement for the safeguarding of the Holy Places which will accord with our independence and sovereign responsibilities...

"Moreover, I hope I am justified in saying that even among the Hierarchy of the Catholic Church there is no great conviction that internationalization is essential, that important Church circles appreciate the goodwill and positive efforts shown by the Government of Israel to ensure fully the rights of Christianity as a whole and of the Catholic Church in particular, and especially its efforts to protect the Holy Places and make possible the orderly and free functioning of religious institutions, and that these circles do not regard as foreign to the spirit and tradition of the Catholic Church the understanding that in the long run any settlement touching upon religious matters depends on the sincere readiness of the secular authorities to put it into operation and then to maintain it."

Repairs of Churches and other religious establishments

On January 5th, repair work was started at the Church of the Dormition on Mount Zion, according to an agreement reached between Government officials and the Benedictine Fathers of Mount Zion. The repairs will be carried out on the internal section of the Church's dome, and in the convent. As soon as the work is completed, several Benedictine fathers will return to their quarters.

On January 23rd, repairs to the roof of the Convent of the Arab Sisters of the Rosary in Ain Karem were completed.

On January 30th, repairs to the British Cemetery on Mount Zion, which was damaged during the war, were completed by the Ministry for Religious Affairs. The decision of the Ministry to repair the cemetery at its expense was stated not to be an admission of responsibility, but merely an expression of concern for the character of the cemetery.

Greek Orthodox Christmas celebrations

On January 6th, Christmas was celebrated by the Greek Orthodox community in all the major towns and villages of Israel.

Forty Greek Orthodox residents of Jerusalem obtained permission to cross the border to celebrate Christmas in Bethlehem.

A Christmas service was held at the Russian church in Jerusalem by the Rev. Archimandrite Leonid. It was attended by members of the Soviet Legation staff.

Special Christmas rations were issued to all members of the Eastern Orthodox communities.

Statement by the Israel Foreign Minister on the Holy Places

On January 2nd, 1950, the Israel Foreign Minister, Mr. M. Sharett, reporting to the Knesset (Israel Parliament) on the U.N. General Assembly's decision regarding Jerusalem, said inter alia:

"While confident of our position and the justice of our case, we are at the same time sensitive to the interests of other religions and we have the deepest interest in reaching an honourable agreement with the principal institutions of Christendom. Our guarantees to safeguard the Holy Places and maintain the role of the Churches remain unchanged. These are the basic principles of our policy, and we have to root them deeply and unshakably in the consciousness of the people dwelling in Zion. We are prepared to give any guarantee and to accept any international settlement for the safeguarding of the Holy Places which will accord with our independence and sovereign responsibilities...

"Moreover, I hope I am justified in saying that even among the Hierarchy of the Catholic Church there is no great conviction that internationalization is essential, that important Church circles appreciate the goodwill and positive efforts shown by the Government of Israel to ensure fully the rights of Christianity as a whole and of the Catholic Church in particular, and especially its efforts to protect the Holy Places and make possible the orderly and free functioning of religious institutions, and that these circles do not regard as foreign to the spirit and tradition of the Catholic Church the understanding that in the long run any settlement touching upon religious matters depends on the sincere readiness of the secular authorities to put it into operation and then to maintain it."

Repairs of Churches and other religious establishments

On January 5th, repair work was started at the Church of the Dormition on Mount Zion, according to an agreement reached between Government officials and the Benedictine Fathers of Mount Zion. The repairs will be carried out on the internal section of the Church's dome, and in the convent. As soon as the work is completed, several Benedictine fathers will return to their quarters.

On January 23rd, repairs to the roof of the Convent of the Arab Sisters of the Rosary in Ain Karem were completed.

On January 30th, repairs to the British Cemetery on Mount Zion which was damaged during the war, were completed by the Ministry for Religious Affairs. The decision of the Ministry to repair the cemetery at its expense was stated not to be an admission of responsibility, but merely an expression of concern for the character of the cemetery.

Greek Orthodox Christmas celebrations

On January 6th, Christmas was celebrated by the Greek Orthodox community in all the major towns and villages of Israel.

Forty Greek Orthodox residents of Jerusalem obtained permission to cross the border to celebrate Christmas in Bethlehem.

A Christmas service was held at the Russian church in Jerusalem by the Rev. Archimandrite Leonid. It was attended by members of the Soviet Legation staff.

Special Christmas rations were issued to all members of the Eastern Orthodox communities.

In view of the difficult financial condition of the Arab Orthodox Clergy n Israel, IL. 260 was distributed among needy clergymen on the occasion of the Christmas Holidays by the Ministry for Religious Affairs.

New Superior at the Salesian School of Beit Jemal

The Rev. Father Giovanni **Barbieri** has entered Israel from Bethlehem, o take up the post of Director of the Agricultural School of Beit Jemal, outhwest of Jerusalem. He succeeds the Rev. Father **Ubezzi**, who has been appointed to a post at the ex-convent of the Knights of St. John of Malta t Tantur.

Holy Year Pilgrimages

On January 14th, twenty-three Christian pilgrims, nationals of Italy, France, Spain and the Argentine, arrived in Israel from Rome. The group, which was headed by Signore **Ludovico Pompei,** manager of the Vatican pilgrimage organisation "Felix Roma", and which included Mgr. **Ermengildo Florit**, of the Biblical Institute of Rome, Dr. **Selim Cattan,** of he Italian Foreign Ministry, Señor **Angel Alvarez de Miranda,** Director of the Spanish Institute in Rome, M. **Olivier d'Ormesson,** of the French Embassy in Rome, and a number of distinguished ecclesiastics and newspapermen, was in the nature of a survey party to examine the possibilities of sending large numbers of pilgrims to the Holy Land after their visit o Rome. The party was welcomed by Government representatives.

After a tour round the Sea of Galilee, with visits to Tiberias, Capernaum, nd the Jewish settlement of Dagania, the pilgrims lunched at the Ginosar Hotel in Tiberias, which flew the Vatican flag. They spent the night in Haifa.

On the 15th January, the party visited Nazareth, attending Mass at the Church of the Annunciation. They then toured the holy sites in the town, alled on the Military Governor, and visited Cana.

On the 16th January, after attending Mass at the Stella Maris Monastery on Mount Carmel, they left for Jerusalem. There they visited Mount Zion, to pray in the Church of the Dormition, and the Franciscan Chapel d Coenaculum. They were received by the Mayor of Jewish Jerusalem, Mr. D. Auster, who welcomed them on behalf of the city's population.

On the 17th January, the pilgrims crossed into the Old City. Full rontier control was in force between Israel and Transjordan for the first ime, and immigration, customs, currency and health authorities had set up offices in the building used by the Mixed Armistice Commission near Mandelbaum Gate. The formalities were completed within a relatively short ime. According to Ramallah Broadcasting Station, the pilgrims visited the Holy Places in the Old City and travelled by car to Bethlehem. The Transjordan Foreign Relations Office and the Old City Municipality gave reception in their honour.

On 18th January, at 6 p.m. the party again entered Israel territory. n about 20 minutes the pilgrims had completed all frontier formalities and fter a rest at the King David Hotel they travelled to Lydda Airport, eaving Israel at midnight. They had covered an estimated 300 miles in ess than five days. The pilgrims professed themselves satisfied with their rip and its organisation. Signor Pompei declared that he would recommend that Catholic pilgrims to Rome should visit Israel.

In view of the difficult financial condition of the Arab Orthodox Clergy in Israel, IL. 260 was distributed among needy clergymen on the occasion of the Christmas Holidays by the Ministry for Religious Affairs.

New Superior at the Salesian School of Beit Jemal

The Rev. Father Giovanni **Barbieri** has entered Israel from Bethlehem, to take up the post of Director of the Agricultural School of Beit Jemal, southwest of Jerusalem. He succeeds the Rev. Father **Ubezzi**, who has been appointed to a post at the ex-convent of the Knights of St. John of Malta at Tantur.

Holy Year Pilgrimages

On January 14th, twenty-three Christian pilgrims, nationals of Italy, France, Spain and the Argentine, arrived in Israel from Rome. The group, which was headed by Signore **Ludovico Pompei**, manager of the Vatican pilgrimage organisation "Felix Roma", and which included Mgr. **Fermoglido Florit**, of the Biblical Institute of Rome, Dr. **Selim Cattan**, of the Italian Foreign Ministry, Señor **Angel Alvarez de Miranda**, Director of the Spanish Institute in Rome, M. **Olivier d'Ormesson**, of the French Embassy in Rome, and a number of distinguished ecclesiastics and newspapermen, was in the nature of a survey party to examine the possibilities of sending large numbers of pilgrims to the Holy Land after their visit to Rome. The party was welcomed by Government representatives.

After a tour round the Sea of Galilee, with visits to Tiberias, Capernaum, and the Jewish settlement of Degania, the pilgrims lunched at the Ginosar Hotel in Tiberias, which flew the Vatican flag. They spent the night in Haifa.

On the 15th January, the party visited Nazareth, attending Mass at the Church of the Annunciation. They then toured the holy sites in the town, called on the Military Governor, and visited Cana.

On the 16th January, after attending Mass at the Stella Maris Monastery on Mount Carmel, they left for Jerusalem. There they visited Mount Sion, to pray in the Church of the Dormition, and the Franciscan Chapel and Cenaculum. They were received by the Mayor of Jewish Jerusalem, Mr. D. Auster, who welcomed them on behalf of the city's population.

On the 17th January, the pilgrims crossed into the Old City. Full frontier control was in force between Israel and Transjordan for the first time, and immigration, customs, currency and health authorities had set up offices in the building used by the Mixed Armistice Commission near Mandelbaum Gate. The formalities were completed within a relatively short time. According to Ramallah Broadcasting Station, the pilgrims visited the Holy Places in the Old City and travelled by car to Bethlehem. The Transjordan Foreign Relations Office and the Old City Municipality gave reception in their honour.

On 18th January, at 6 p.m. the party again entered Israel territory, in about 20 minutes the pilgrims had completed all frontier formalities and after a rest at the King David Hotel they travelled to Lydda Airport, leaving Israel at midnight. They had covered an estimated 300 miles in less than five days. The pilgrims professed themselves satisfied with their trip and its organisation. Signor Pompei declared that he would recommend that Catholic pilgrims to Rome should visit Israel.

A new Russian Ecclesiastical Dignitary in Jerusalem

On January 21st, 1950, the Russian Orthodox Bishop **Vladimir** arrived in Jerusalem from Moscow to become Chief of the Russian Ecclesiastical Mission in Israel. He will replace the Reverend Archimandrite Leonid, who has been Head of the Mission since December 1948.— Bishop Vladimir was born in Kherson (Ukraine). In 1900 he entered the Kiëvo-Petcherskaya Lavra, where he graduated in 1911. In 1948 he was appointed Bishop at Pskov.

Bishop Vladimir arrived in Israel accompanied by two priests, who will take up their posts in Abu-Kebir (Tel-Aviv) and in Haifa.

Repatriation of Arab Refugees

Some 1100 Arab refugees re-entered Israel from Trans-Jordan and the Lebanon during the last two months under the scheme of the Reunion of Arab Families. A considerable proportion of the repatriates were Christians.

According to the above-mentioned scheme (agreed on in July 1949) the heads of the Arab families residing in Israel were permitted to request the repatriation of their wives, their minor sons and unmarried daughters. Until the middle of January, 1277 applications, embracing 3803 souls, were submitted to the Ministry of Migration. Applications accounting for 2089 persons have already been approved.

In the implementation of this activity the Government of Israel received collaboration from Trans-Jordan and the Lebanon. From the Egyptian authorities, however, to whom the Israel Government also submitted lists of approved persons, no response has so far been forthcoming. Nor has the Government of Syria shown any sign of cooperation.

Pilgrimages in February

On February 4th, the Chairman of the Near East Air Lines, Mr. J. Wooten, stated in Tel-Aviv that the company had signed a contract for the conveyance of 10,000 Holy Year pilgrims from Rome to Israel, between March and September. A few hundred are to arrive in March, a similar number in April, 2,500 in May, 3,500 between June and August, and 1,500 in September. The Pilgrims will spend five nights and six days in the country, half the time in Israel and the remainder in the Jordan-held part of Palestine.

On February 13th, the Mayor of Jerusalem, Mr. Daniel Auster, issued a proclamation to the citizens of Jerusalem inviting them to welcome the Holy Year pilgrims and to make their stay in Israel as pleasant as possible.

On February 18th, a group of pilgrims arrived from Rome at Lydda Air-port. This group included the Colombian and Peruvian Ambassadors to the Holy See, Sgr. **Perez Francisco de Paula** and Don **Felipe S. Portocarrero**; the Bishop of Bogota, Mgr. **Emilio de Brigardi**; the Superior General of the French Assumptionists, the Right Rev. **Gervais Quénard**; 26 American and 16 Canadian priests studying in Rome, 10 Italians and 18 Latin Americans.

The plane carrying the group was due to land at Kalandia (in Jordan-held territory), from where the pilgrims intended to proceed to the Old City (to attend the enthronement of the Latin Patriarch), and Bethlehem; but owing to landing difficulties at Kalandia the plane was re-routed to Lydda.

On January 21st, 1950, the Russian Orthodox Bishop Vladimir arrived in Jerusalem from Moscow to become Chief of the Russian Ecclesiastical Mission in Israel. He will replace the Reverend Archimandrite Leonid, who has been Head of the Mission since December 1948.— Bishop Vladimir was born in Kherson (Ukraine). In 1900 he entered the Kiëvo-Petcherskaya Lavra, where he graduated in 1911. In 1948 he was appointed Bishop at Pskov.

Bishop Vladimir arrived in Israel accompanied by two priests, who will take up their posts in Abu-Kebir (Tel-Aviv) and in Haifa.

Repatriation of Arab Refugees

Some 1100 Arab refugees re-entered Israel from Trans-Jordan and the Lebanon during the last two months under the scheme of the Reunion of Arab Families. A considerable proportion of the repatriates were Christians.

According to the above-mentioned scheme (agreed on in July 1949) the heads of the Arab families residing in Israel were permitted to request the repatriation of their wives, their minor sons and unmarried daughters. Until the middle of January, 1271 applications, embracing 3803 souls, were submitted to the Ministry of Migration. Applications accounting for 2089 persons have already been approved.

In the implementation of this activity the Government of Israel received collaboration from Trans-Jordan and the Lebanon. From the Egyptian authorities, however, to whom the Israel Government also submitted lists of approved persons, no response has so far been forthcoming. Nor has the Government of Syria shown any sign of cooperation.

Pilgrimages in February

On February 4th, the Chairman of the Near East Air Lines, Mr. I. Wooten, stated in Tel-Aviv that the company had signed a contract for the conveyance of 10,000 Holy Year pilgrims from Rome to Israel, between March and September. A few hundred are to arrive in March, a similar number in April, 2,500 in May, 3,500 between June and August, and 1,500 in September. The Pilgrims will spend five nights and six days in the country, half the time in Israel and the remainder in the Jordan-held part of Palestine.

On February 13th, the Mayor of Jerusalem, Mr. Daniel Auster, issued a proclamation to the citizens of Jerusalem inviting them to welcome the Holy Year pilgrims and to make their stay in Israel as pleasant as possible.

On February 18th, a group of pilgrims arrived from Rome at Lydda Air-port. This group included the Colombian and Peruvian Ambassadors to the Holy See, Sgr. Perez Francisco de Paula and Don Felipe S. Portocarrero; the Bishop of Bogota, Mgr. Emilio de Brigard; the Superior General of the French Assumptionists, the Right Rev. Gervais Quénard; 26 American and 16 Canadian priests studying in Rome, 10 Italians and 18 Latin Americans.

The plane carrying the group was due to land at Kalandia (in Jordan-held territory), from where the pilgrims intended to proceed to the Old City (to attend the enthronement of the Latin Patriarch), and Bethlehem; but owing to landing difficulties at Kalandia the plane was re-routed to Lydda.

The pilgrims, who travelled under the auspices of the Pilgrimage Office of the Custody of the Holy Land, were accompanied by the Rev. Father **Giulio Zannella**, O.F.M., the Custody's delegate in Rome.

They were welcomed at Lydda by Government and Civil authorities and proceeded to Nazareth, where they attended Mass at the Church of the Annunciation and where, after a visit to Cana, the spent the night. On the 19th, they visited Tiberias, Capernaum, Tabgha, Magdala and the Mount of Beatitudes and spent the night in Haifa. On the 20th, they visited Jerusalem and its surroundings. At the entrance of the city they were met by the Jewish district authorities and taken to Ain Karem, where they attended Mass at the Church of St. John the Baptist. Subsequently they visited the Church of the Dormition on Mt. Zion and lunched at the King David Hotel. They then proceeded to the Old City, the border-crossing formalities being carried out speedily. — On leaving Israel the pilgrims expressed satisfaction with the arrangements made for them and with the cordial treatment they had received in Israel.

Enthronement of the Latin Patriarch

According to information received from the Old City, His Beatitude Mgr. Alberto Gori was enthroned on February 18th, in the Basilica of the Holy Sepulchre. Among the Church dignitaries, Consular representatives and numerous laymen who attended the ceremony were 35 church leaders from Israel, including Mgr. A. Vergani, Patriarchal Vicar for Galilee, and Father Terence Kuehn, Patriarchal Vicar for Southern Israel.

A new Hebrew translation of St. Matthew

A new Hebrew translation of the Gospel of St. Matthew was recently published by Father **Jean-Marie P. Bauchet** of the Carmelite Order, at the Ratisbonne Press. Father Bauchet, who is a graduate of the Hebrew University, is now preparing a translation of St. Mark.

A Hebrew Grammar by a Benedictine Father

The third edition of the Hebrew Grammar of **D. B. Ubach**, O.S.B., "Legisne Toram?" was recently printed by the B. Eshkol Printing Press in Tel-Aviv. The grammar was compiled mainly with an eye to the needs of students at Roman Catholic theological seminaries, which are devoting more and more time to the study of Hebrew.

Appointments

Mr. **Davis Fuchs** has been appointed by the Department for Christian Communities of the Ministry for Religious Affairs as liaison officer for Haifa and the Galilee, in succession to Mr. Walter Israel.

Crossing the Military Line in Jerusalem

In the course of the last five months, more than 500 religious persons have crossed the military lines at the Mandelbaum Gate to and from the Old City. This figure does not include pilgrims from abroad (of whom many were priests).

The pilgrims, who travelled under the auspices of the Pilgrimage Office of the Custody of the Holy Land, were accompanied by the Rev. Father **Giulio Zannella**, O.F.M., the Custody's delegate in Rome.

Beatitudes and spent the night in Haifa. On the 20th, they visited David Hotel. They then proceeded to the Old City, the border-crossing pressed satisfaction with the arrangements made for them and with the

According to information received from the Old City, His Beatitude Mgr. Alberto Gori was enthroned on February 18th, in the Basilica of the Holy Sepulchre. Among the Church dignitaries, Consular representatives and numerous laymen who attended the ceremony were 35 church leaders from Israel, including Mgr. A. Vergani, Patriarchal Vicar for Galilee, and Father Terence Kuehn, Patriarchal Vicar for Southern Israel.

new Hebrew translation of St. Matthew

University, is now preparing a translation of St. Mark.

Mr. Davis Pueblo has been appointed by the Department for Christian Haifa and the Galilee, in succession to Mr. Walter Israel.

PART II: CHRISTIAN LIFE IN ISRAEL

THE LATIN COMMUNITY

The Liturgical Cycle of Christmas

(By Mgr. Vergani, Patriarchal Vicar for Galilee)

Ash Wednesday concludes the Liturgical cycle of Christmas, a cycle which is divided into two periods, markedly distinct from each other both in their liturgy and in their spirit.

1. **The Advent Season** is the period of preparation for the great festival of the Birth of the Lord. It calls for self-preparation, and therefore also for repentance; but it is likewise filled with a spirit of joyfulness, in glad anticipation of the great event. Beginning with the Vesper Hymn of the first Sunday of Advent, the distinctively pastoral character of which is preserved in the versions in all languages, the note of cheerfulness runs through all the prayers of the Mass and Divine Office. Whilst it seeks to hide modestly behind the always reserved and stately façade of the liturgy in the periods of fasting and repentance, it rises in a sustained crescendo in the Mass and in the prayers of the Novenas; and again, after maintaining itself with some difficulty in the Vigil of the festival, it emerges free of all restraint in the solemnisation of "A Child is Born".

2. **The Christmas Season** is the season of rejoicing over the fulfilment of the great promise — the birth of the Messiah. "Today a Child has been born unto us, a Son has been given us". Even the poet Manzoni, usually so serious and reserved, abandons himself to his feelings of joy and starts prattling like a babe; as do all men on Christmas in the childlike joy evoked by the scene, each year repeated, of the Cave of Bethlehem — the House of the Bread — a symbol of the birth of Him who will perpetuate Himself among His followers in the Eucharistic Bread.

In addition to the distinctive and moving liturgy whose motif is the mystery of the birth of the Messiah, the great Expected One, Christmas has also gathered round itself a folklore of its own, which soon found its way into the liturgical ceremonial. From the day when the seraphic St. Francis of Assisi, in the grotto of Greccio, gave the Bethlehem scene a plastic expression, thus, as it were, inventing the Manger, the latter has become, in all Catholic Churches the world over, a feature of primary importance. The image of the Infant Jesus, covered with a piece of linen, is set on a little throne over the altar; at the first tones of the "Gloria in Excelsis Deo", which must be sung exactly at midnight, the image is uncovered to the jubilant tones of the organ and the pealing of all the church bells. At the end of the Holy Mass the priest, in solemn procession, carries the image to the Manger, where he places it before the adoring Mary and Joseph, between the ox and the ass. The priest has hardly withdrawn when the children rush towards the Manger to kiss the Infant Jesus, ever dear and ever beautiful. The elder ones among them, already conscious of their little sins, kiss His bare feet; the younger ones, in the secure confidence of their innocence, kiss His plump cheeks; all of them pleased that it has been given to them to pay homage to the Saviour of the world, who was once a small child like themselves. Meanwhile other children, whom the anxious care of their parents has kept in bed for fear of the cold night, are dreaming of hosts of bright stars and of an unending procession of shepherds journeying towards a cave where an Infant awaits them to

The Liturgical Cycle of Christmas

(By Mgr. Vergani, Patriarchal Vicar for Galilee)

Ash Wednesday concludes the Liturgical cycle of Christmas, a cycle
their liturgy and in their spirit.

maintaining itself with some difficulty in the Vigil of the festival, it emer-
free of all restraint in the solemnisation of "A Child is Born".

born unto us, a Son has been given us". Even the poet Manzoni, usually
rattling like a babe; as do all men on Christmas in the childlike joy

imself among His followers in the Eucharistic Bread.

into the liturgical ceremonial. From the day when the seraphic St.
of Assisi, in the grotto of Greccio, gave the Bethlehem scene a
come, in all Catholic Churches the world over, a feature of primary im-
lais Deo", which must be sung exactly at midnight, the image is un-

Whom they will present their gifts. Yes indeed, gifts too, which the children feel that He has the right to receive — gifts in plenty, exquisite gifts — at this feast which, of all in the liturgical year, is peculiarly the children's own.

After leaving the Church, the children, in little groups, make the round of their homes (for each family must have its own miniature Manger, built and tended by the children). There they criticise, in serious or lighter vein, their friends' handiwork, and end with a little prayer and a little song. And so, between mangers and presents, their Christmas Day is passed, and there remains with them a joyous and fragrant memory which will linger until the next Christmas Day comes round.

After Christmas comes the Circumcision of the Lord, which is also New Year's Day. Under a new Papal indult it is now permitted, on this solemn festival also, to celebrate Mass at midnight, so that the faithful may commence the New Year with an act of faith and with prayer.

Next comes Epiphany, commemorating the threefold apparition of the Divine Messiah, — to the Magi, at the Baptism in Jordan, and at the Marriage of Cana during the first miracle. The Sundays following Epiphany conclude the liturgical cycle.

In Israel on Christmas Eve thousands of visitors converge on Nazareth. There is no need to emphasize that the Cave of the Annunciation is to be regarded as an integral element in the mystery of the birth of Jesus Christ. Accordingly the Christmas ceremonial is now largely focussed upon Nazareth. Midnight Mass is celebrated there with the utmost solemnity. Government representatives come from Nazareth and Haifa, and even from Tel-Aviv, to attend the ceremony, and are given specially reserved seats; otherwise every seat in the Church would be filled by the great crowd of visitors. In fact a great proportion of the general Catholic population of the town is compelled to worship that night in the various other churches and chapels of Nazareth.

Yet another pilgrim festival at this period is the pilgrimage to Cana on the second Sunday after Epiphany. On that Day the Franciscan Community and the representatives of the various religious institutions in Nazareth make their way to near by Cana to celebrate the festival of the first miracle, the changing of water into wine. To commemorate this miracle, it was the custom at Cana to distribute wine, after Mass, to all members of the congregation who came to the Church.

THE ETHIOPIAN COMMUNITY IN ISRAEL IN 1948-1949

(By the Right Rev. Memhir Hareguewoyne, Father Superior of the Ethiopian Convents in Jerusalem and in the Holy Land).

A few days before the Mandate came to an end, rumours spread over the city that Jerusalem would become a battlefield. The Ethiopian Community did not believe it, as it seemed inconceivable that the Christian world would ever abandon the Holy City. We were mistaken. Jerusalem became a battlefield and its bells were silenced. Instead, bombs and shells roared overhead unceasingly. Churches and religious institutions were hit.

The Ethiopian Church in the Jewish City of New Jerusalem, in Abyssinian Street, received many direct hits and was badly damaged. Bullets

THE ETHIOPIAN COMMUNITY IN ISRAEL IN 1948-1949

Convents in Jerusalem and in the Holy Land).

poured into its courtyard and it seemed to have become a military target, although, thanks to the Almighty, we had no casualties. The small quantity of provisions we had was quickly exhausted, but the Jewish authorities willingly and promptly met our needs.

At last Jerusalem seemed quiet again. The roaring of the guns ceased. And once more we gathered in our damaged church to praise our Lord, the Saviour. We went into the streets of the City and turned east, hoping to visit the holiest places. But no, we were not allowed! The streets were still closed off with wire and machine-gun posts. The peace of Jerusalem was not yet at hand. But still, as time passed, we began to see a glimmer of light despite the fact that the right of free access to the holy places was not granted.

In 1949, however the situation changed, and although peace in the full sense of the word had not yet come to Jerusalem, we were allowed to cross the armistice lines for the Easter and Christmas celebrations. At our own Church, in the New City of Jerusalem, Good Friday services were held on April 22nd, and on the morning of April 23rd members of the clergy visited the houses of the Ethiopian Community distributing olive branches to symbolize the resurrection of the dead, the imprisonment of Satan and the peace and eternal life granted to us through Jesus Christ. On April 24th, Easter Sunday, a midnight mass, to break a 42 hours' fast, was celebrated.

On January 5th this year we started our Christmas celebrations, and this time Holy Midnight Mass could be attended by members of the Ethiopian Communities of Jerusalem and Tel-Aviv as well as by other non-Ethiopian Christians residing in the neighbourhood of our Church.

Timkat, the Feast of Epiphany, lasting from the afternoon of January 18th until January 20th, was also celebrated, though on a modest scale. Epiphany has become one of the most popular festivals in the Church calendar, and the ceremonies in Addis Ababa are most solemn and colourful, especially the all-night vigil and the Baptism which are celebrated in the open air in the presence of many thousands. A striking feature of the Feast of Epiphany, as of all observances of the Ethiopian Church, is the preservation in its ritual of much of the early Hebraic symbolism.

PART III

WELFARE WORK AMONG NON-JEWISH MINORITIES DURING 1949

(Report by the Department of Social Work of the Jerusalem Municipality)

Upon the conclusion of the fighting in Jerusalem, the Army requested the Ministry of Social Welfare to take in hand the provision of the necessary financial and medical help for minority communities and for the convents of Soeurs du Rosaire, Soeurs de Charité, St. Vincent de Paul and the Lazaristes.

Shortly afterwards the Ministry handed over this task to the Social Department of the Municipality, which gives to it the same care and attention as it devotes to the welfare of other inhabitants of the city.

In addition, all minorities receive subsidies from the Red Cross and from the UNICEF.

poured into its courtyard and it seemed to have become a military target, although, thanks to the Almighty, we had no casualties. The small quantity of provisions we had was quickly exhausted, but the Jewish authorities willingly and promptly met our needs.

At last Jerusalem seemed quiet again. The roaring of the guns ceased. And once more we gathered in our damaged church to praise our Lord, the Saviour. We went into the streets of the City and turned east, hoping to visit the holiest places. But no, we were not allowed! The streets were still closed off with wire and machine-gun posts. The peace of Jerusalem was not yet at hand. But still, as time passed, we began to see a glimmer of light despite the fact that the right of free access to the holy places was not granted.

In 1949, however the situation changed, and although peace in the full sense of the word had not yet come to Jerusalem, we were allowed to cross the armistice lines for the Easter and Christmas celebrations. At our own Church, in the New City of Jerusalem, Good Friday services were held on April 22nd, and on the morning of April 23rd members of the clergy visited the houses of the Ethiopian Community distributing olive branches to symbolize the resurrection of the dead, the imprisonment of Satan and the peace and eternal life granted to us through Jesus Christ. On April 24th, Easter Sunday, a midnight mass, to break a 42 hours' fast, was celebrated.

On January 5th this year we started our Christmas celebrations, and this time Holy Midnight Mass could be attended by members of the Ethiopian Communities of Jerusalem and Tel-Aviv as well as by other non-Ethiopian Christians residing in the neighbourhood of our Church.

Timkat, the Feast of Epiphany, lasting from the afternoon of January 18th until January 20th, was also celebrated, though on a modest scale. Epiphany has become one of the most popular festivals in the Church calendar, and the ceremonies in Addis Ababa are most solemn and colourful, especially the all-night vigil and the Baptism which are celebrated in the open air in the presence of many thousands. A striking feature of the Feast of Epiphany, as of all observances of the Ethiopian Church, is the preservation in its ritual of much of the early Hebraic symbolism.

PART III

WELFARE WORK AMONG NON-JEWISH MINORITIES DURING 1949

(Report by the Department of Social Work of the Jerusalem Municipality)

Upon the conclusion of the fighting in Jerusalem, the Army requested the Ministry of Social Welfare to take in hand the provision of the necessary financial and medical help for minority communities and for the convents of Soeurs du Rosaire, Soeurs de Charité, St. Vincent de Paul and the Lazarists.

Shortly afterwards the Ministry handed over this task to the Social Department of the Municipality, which gives to it the same care and attention as it devotes to the welfare of other inhabitants of the city.

In addition, all minorities receive subsidies from the Red Cross and from the UNICEF.

Categories of Persons needing Assistance

1. Most of these are of the middle-class, but even the wealthy remain without resources, because ever since the war began they have been unable to obtain access to their assets which are held by Arab Companies here and in neighbouring countries.

2. Government officials and small business-men, of limited means, with no reserves.

3. Families in which the breadwinner is still a prisoner of war, the burden consequently falling upon the mother, who is unable to make adequate provision for the family even if she finds work.

4. A certain number of foreign residents, formerly subsidised by the Mandatory Power, who cannot find work and who receive no assistance from their Consulates.

5. Girl orphans, placed by the Army in the German Hospice, for whose maintenance the Department is still paying.

6. Old people without sufficient means of subsistence.

Employment

During the first few months visits were paid to various households in order to ascertain their situation. The Department found many who were capable of work, and secured openings for them through the General Labour Exchange. A certain number found employment at Consulates, at the King David Hotel and at the Y.M.C.A.; two or three themselves obtained work on their own initiative. In one case a tailor, by means of a loan from Jewish funds, acquired a machine, and is thus able to work at home.

Medical help

A small clinic was opened in the German Colony, where Dr. George attends to patients, free of charge. Medicaments are provided partly by the Red Cross and partly by the Israel Authorities. Serious cases are sent to the Hadassah Hospital.

Homes and Families

The Department was successful in securing the release from the Custodian of Abandoned Property of a number of houses whose owners were in Jerusalem. Of the numerous applications made for the reunion of families, only a few have so far been approved.

New Year's Day

On this occasion, children received gifts of shoes and clothing, whilst families were presented with food, and with clothing provided by the "Beged Zol" Store. Cakes and New Year Greetings were sent to the German Hospice and to the Leper Hospital. A gift parcel was presented to Dr. George, as a token of appreciation for his work.

Responsible Editor: Dr. Chaim Wardi

Categories of Persons needing Assistance

1. Most of these are of the middle-class, but even the wealthy remain without resources, because ever since the war began they have been unable to obtain access to their assets which are held by Arab Companies there and in neighbouring countries.

2. Government officials and small business-men, of limited means, with no reserves.

3. Families in which the breadwinner is still a prisoner of war, the burden consequently falling upon the mother, who is unable to make adequate provision for the family even if she finds work.

4. A certain number of foreign residents, formerly subsidised by the Mandatory Power, who cannot find work and who receive no assistance from their Consulates.

5. Girl orphans, placed by the Army in the German Hospice, for whose maintenance the Department is still paying.

6. Old people without sufficient means of subsistence.

Employment

During the first few months visits were paid to various households in order to ascertain their situation. The Department found many who were capable of work, and secured openings for them through the General Labour Exchange. A certain number found employment at Consulates, at the King David Hotel and at the Y.M.C.A.; two or three themselves obtained work on their own initiative. In one case a tailor, by means of a loan from Jewish funds, acquired a machine, and is thus able to work at home.

Medical Help

A small clinic was opened in the German Colony, where Dr. George attends to patients, free of charge. Medicaments are provided partly by the Red Cross and partly by the Israel Authorities. Serious cases are sent to the Hadassah Hospital.

Homes and Families

The Department was successful in securing the release from the Custodian of Abandoned Property of a number of houses whose owners were in Jerusalem. Of the numerous applications made for the reunion of families, only a few have so far been approved.

New Year's Day

On this occasion, children received gifts of shoes and clothing, whilst families were presented with food, and with clothing provided by the "Bedeg Zol" Store. Cakes and New Year Greetings were sent to the German Hospice and to the Leper Hospital. A gift parcel was presented to Dr. George, as a token of appreciation for his work.

Responsible Editor: Dr. Chaim Wardi